MEMORIAL

OF THE

REV. JACOB BRODHEAD, D.D.

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Geo. W Bethune

A Memorial

OF THE

REV. JACOB BRODHEAD, D.D.

SERVICES AT THE FUNERAL

OF THE

REV. JACOB BRODHEAD, D.D.,

IN THE

North Dutch Church in the City of New-York,

ON FRIDAY, THE 8TH OF JUNE, 1855:

WITH

RESOLUTIONS OF THE GENERAL SYNOD

OF THE

REFORMED PROTESTANT DUTCH CHURCH.

AND OF

VARIOUS CONSISTORIES, ETC.;

AND

A DISCOURSE

ON THE OCCASION OF HIS DECEASE,

DELIVERED IN THE NORTH DUTCH CHURCH ON SUNDAY EVENING, 1ST JULY, 1855,

BY THE

REV. GEORGE W. BETHUNE, D.D.

NEW-YORK:
PRINTED BY JOHN A. GRAY, 95 & 97 CLIFF ST., COR. FRANKFORT.

1855.

PROCEEDINGS

OF THE

General Synod of the Reformed Protestant Dutch Church

IN

NORTH-AMERICA,

IN RELATION TO THE DECEASE OF

THE REVEREND DOCTOR BRODHEAD.

The General Synod of the Reformed Protestant Dutch Church convened, pursuant to adjournment, on Wednesday, June 6th, in the Second Reformed Dutch Church of the city of New-Brunswick, at 10 o'clock A. M.

Previous to entering upon the religious exercises, the President announced that he had just received a telegraphic dispatch containing the melancholy intelligence of the decease of the Rev. Jacob Brodhead, D.D., a venerated father in the Church. Suitable and affecting allusions were made to this sad event, in both the addresses delivered at the religious exercises, and at the close the following resolution was presented by Rev. Dr. Bethune, and unanimously adopted:

"Whereas the tidings have reached us that it has pleased God to remove from among us the spirit of our beloved friend and father, the Rev. Dr. Brodhead;

"*Resolved*, That a Committee be appointed to prepare a minute expressive of the sense of the Synod with regard to this solemn dispensation of Providence, and of the deep and affectionate respect they entertain for his memory."

The following Committee was appointed: Rev. George W. Bethune, D.D., Rev. Cornelius Van Cleef, and the Elder, Abraham Van Nest.

The Committee appointed to prepare a minute of the sentiments of this Synod, in reference to the decease of the Rev. Dr. Brodhead, reported, and their report was accepted, adopted, and is as follows:

"The Synod have heard with profound emotion that our beloved and venerated father, the Rev. Jacob Brodhead, D.D., has ceased from his labors and entered into rest. Therefore,

"*Resolved*, That we humbly recognize the hand of a faithful God in this solemn dispensation, and bow submissively to the will of Him who gave and hath taken away.

"*Resolved*, That we declare our devout thankfulness for the blessing vouchsafed to the Church in the devoted and most fruitful ministry of His eminent servant, who, during so long a period, has filled a foremost place in the duties of the sacred office, and has now been taken up as a shock of corn fully ripe.

"*Resolved*, That we record our testimony to the many Christian virtues, which, by the grace of the Spirit, adorned his private as well as public life, and now embalm his precious memory.

"*Resolved*, That we offer our prayers through the Head of the Church for strength to follow his godly example, and that our present bereavement may be sanctified to our eternal profit.

"*Resolved*, That a deputation of six ministers and six elders be appointed to attend his funeral in New-York, and that they procure the reading of these resolutions in the course of the exercises on that occasion.

"*Resolved*, That a copy of this minute, attested by the officers of the Synod, be sent to the family of our departed friend, with the assurance of our respectful and tender sympathies in their great sorrow.

"All which is respectfully submitted.

"George W. Bethune."

The President announced the following Committee to attend the funeral of the Rev. Dr. Brodhead, which was approved:

Rev. Messrs. George W. Bethune, D.D.,	Elders Abraham Van Nest,
George H. Fisher, D.D.,	Rowsee Peyton,
Abraham Polhemus,	Jacob Brinckerhoff,
Lawrence H. Van Dyck,	George P. Frost,
Edward P. Stimpson,	John Reed,
William W. Halloway.	John P. Luyster.

Funeral Services in the North Dutch Church.

On Friday afternoon, the 8th of June, 1855, the North Dutch Church, corner of Fulton and William streets, New-York, was crowded with a congregation, many of whom were clergymen of the city and vicinity, who had come to pay the last tribute of respect to their deceased brother and friend, the Reverend Jacob Brodhead, D.D.

At half-past four o'clock, the body was carried from the Consistory room in the rear of the church, attended by pall-bearers, and placed before the pulpit.

The seats in front, reserved for the relatives of the deceased, were taken by his son, John Romeyn Brodhead, Esq., *Naval Officer of the Port;* Mr. and Mrs. George M. Atwater, of Springfield, Mass., his daughter and son-in-law; Mr. Nicholas Bleecker, of Albany; Mrs. John Van Schaick; Mr. and Mrs. David W. Wetmore; Mr. and Mrs. Harvey Spencer; and other step-children and family connections.

A deputation from the General Synod of the Reformed Protestant Dutch Church, assembled at New-Brunswick, N. J., consisting of the

Rev.	George W. Bethune, D.D.,	and the Elder	Abraham Van Nest,
"	George H. Fisher, D.D.,	"	Rowsee Peyton,
"	Abraham Polhemus,	"	Jacob Brinckerhoff,
"	Lawrence H. Van Dyck,	"	George P. Frost,
"	Edward P. Stimpson,	"	John Reed,
"	William W. Halloway,	"	John P. Luyster,

took seats on each side of the pulpit.

The Rev. John Knox, D.D., Rev. Thomas De Witt, D.D., Rev. Thomas E. Vermilye, D.D., the Ministers of the Collegiate Church, and the Reverend Nathan Bangs, D.D., of the Methodist Episcopal Church, occupied the pulpit.

The Consistory of the Collegiate Church were seated near the

chancel; and the pews in the middle aisle were filled chiefly by the clergy of New-York and its neighborhood.

The pulpit and communion-table were hung with massive black cloth drapery; and the whole scene, with so many venerable fathers of the Church assembled, was solemn and imposing.

After a requiem had been performed by the choir, the Rev. Dr. Vermilye began the services by reading the 727th Hymn, commencing:

"Hear what the voice from heaven proclaims
For all the pious dead;
Sweet is the savour of their names,
And soft their sleeping bed,"

which was sung by the whole congregation.

The Rev. Dr. Vermilye then read the 90th Psalm, and the 15th chapter of 1 Corinthians, from the 20th verse, beginning, "But now is Christ risen from the dead."

The Rev. Dr. Knox, Senior Minister of the Collegiate Church, followed in an appropriate and impressive prayer.

The 748th Hymn was then sung, commencing:

"Thou art gone to the grave! but we will not deplore thee,
Though sorrows and darkness encompass the tomb;
Thy Saviour has passed through its portals before thee,
And the lamp of his love is thy guide through the gloom."

The Rev. George W. Bethune, D.D., as Chairman of the Deputation of Synod, then ascended the pulpit and made the following statement:

"The General Synod of the Reformed Dutch Church met, in the providence of God, for their annual session on Wednesday, the day before yesterday. We had scarcely completed our organization before the swift messenger reached us with the tidings of our father's departure to heaven. The Synod had ordered the usual devotional exercises to precede our business, when the announcement of which I have spoken was made. The first act of the Synod therefore was one of melancholy but not unpleasing satisfaction—the ordering of proper measures to testify our respect, and the respect of the whole Church, for the memory of him who had departed. The Committee appointed for the purpose reported the following preamble and resolutions which were unanimously adopted:"

"The Synod have heard with profound emotion that our beloved and venerated father, the Rev. Jacob Brodhead, D.D., has ceased from his labors, and entered into rest. Therefore,

"*Resolved*, That we humbly recognize the hand of a faithful God in this solemn

dispensation, and bow submissively to the will of Him who gave and hath taken away.

"*Resolved*, That we declare our devout thankfulness for the blessings vouchsafed to the Church in the devoted and most fruitful ministry of His eminent servant, who during so long a period has filled a foremost place in the duties of the sacred office, and has been taken up like a shock of corn fully ripe.

"*Resolved*, That we record our testimony to the many Christian virtues which by the grace of the Spirit adorned his private as well as his public life, and now embalm his precious memory.

"*Resolved*, That we offer our prayers through the Head of the Church for strength to follow his godly example, that our present bereavement may be sanctified to our eternal profit.

"*Resolved*, That a deputation of six Ministers and six Elders be appointed to attend his funeral in New-York, and that they procure the reading of these resolutions in the course of the exercises on that occasion.

"*Resolved*, That a copy of this minute, attested by the Officers of the Synod, be sent to the family of our departed friend, with the assurance of our respectful and tender sympathy in their great sorrow."

After announcing the names of the Delegates Dr. Bethune added: "I am thankful that Providence has permitted every one of this delegation to be present on this occasion. We have come, deputed by the highest Court of our Church, to testify the deep affection which fills every heart of this Christian Union, at the mention of the memory and name of him whose sacred dust we are now about to commit to its rest."

The Rev. Dr. De Witt then rose and said: "Our endeared father and friend, whose remains lie before us, died on the morning of Wednesday, the sixth instant, at the house of his daughter, in Springfield, Mass., aged seventy-three. It was a beautiful and striking coïncidence, in providence, that on that very morning the General Synod of our Church commenced its annual session; and the intelligence of the death of Dr. Brodhead was conveyed to that high judicature, with lightning speed. It produced a deep impression, influencing the devotions of the Synod at the commencement of its session, and led to the adoption of the resolutions which have just been read, and the appointment of a Committee to attend the funeral solemnities in their behalf, all of whom are here present. Rest assured, my hearers, they were not mere formal resolves—they were the spontaneous promptings of the heart of the Church. The designation of the Chairman of the Committee who drafted the resolutions and also of the deputation here present, the Rev. Dr. Bethune, was a most appropriate one, as he succeeded our departed friend and father in Christ, in three of his pastoral charges, namely, Rhinebeck, Philadelphia, and Brooklyn, and was in the continued habit of the closest intercourse and friendship with him. We have reason to hope that at an early period he will furnish, in a funeral discourse, a fuller and better tribute to his memory than can be given on this occasion.

"It is related of the well-known Dr. JOHN OWEN, by many termed the 'prince of divines,' that when he was on his dying bed, awaiting his speedy dissolution, he dictated a short letter to a friend. The amanuensis had written: '*I am yet in the land of the living.*' He at once arrested him, saying: 'Stop, alter that; write I am yet in the land of the *dying*, but I hope soon to be in the land of the *living*.' How beautifully descriptive is this of the contrast between this mortal life, terminating in death as 'the wages of sin,' and that 'eternal life' in the inheritance of saints in light, which is the gift of God through Jesus Christ our Lord! The Gospel brings life and immortality to light. The grace of Christ, which it reveals, brings *life* to the guilty in pardon and acceptance before God, and life to the depraved, the 'dead in trespasses and sins,' by renewal to holiness. 'I am the resurrection and the life,' said the Saviour; 'he that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth in me shall never die.' The preacher in Ecclesiastes remarks: 'A good name is better than precious ointment, and the day of death than the day of one's birth.' The day of birth introduces into a world of sin and sorrow, where death reigns, bearing its execution upon all; but the day of death brings to the believer deliverance from sin and sorrow, and an entrance into that 'rest that remains for the people of God.' 'Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them.' A good name is that which expresses the reality and truth of character, as approved of God, the Searcher of the heart, and manifested before men in a consistently pious, upright, useful, and beneficent life. It is 'better than precious ointment.' The ointment composed of costly spices, and used for the anointing of those set apart to civil and sacred offices was fragrant and healing, and was the emblem of the anointing of the Holy Ghost resting on believers. This anointing which forms the 'good name' is better than the outward emblem of 'precious ointment.' There is a strict connection and a beautiful harmony between the 'good name' formed in life, and the 'day of death, which is better than the day of one's birth.' 'To live is Christ, and to die is gain.' 'Mark the perfect man, and behold the upright, for the end of that man is peace.' Our father and brother in Christ, whose remains before us wait their resting-place in the grave, has left the land of the dying and has entered the land of the living. He has left us the 'good name' which grace formed for him in his earthly course, and we now contemplate the day of his death as better than that of his birth.

"Let these prefatory remarks suffice. I will now proceed to state to you with great succinctness some of the events in the life of

our departed friend, and then exhibit some of the general traits of his spirit and character, especially in the work of the ministry.

"He who now addresses you, doubtless owes the position he here occupies to the fact of his early intercourse with the deceased in his family. After leaving college in 1808, the speaker, brought up at Kingston, Ulster county, adjacent to Rhinebeck, before entering on his formal theological course, was kindly received by Dr. Brodhead in his family, where he spent a year. It is in the domestic scene that Christian character is best illustrated. Memory has often adverted to the consistent illustration of it there found, and to the happy influence and impression the speaker derived from that intercourse.

"The Rev. Dr. Jacob Brodhead was born at Marbletown, in the county of Ulster, on the 14th of May, 1782. He was of an ancient New-York family. His father, Charles W. Brodhead, was a highly respected citizen of that town and county, a devoted patriot in the cause of American Independence, and an officer in the army during the Revolutionary War. He raised a company of grenadiers, mainly at his own expense, and was with them in command in the American Army, at the surrender of General Burgoyne at Saratoga. Dr. Brodhead's mother was Sarah Hardenbergh, of New-Paltz, in the county of Ulster. The ancestor of the family was Captain Daniel Brodhead, who came from Yorkshire, in England, with Colonel Nicolls, at the time of the surrender of the colony of New-Netherland to the British crown, in 1664. Official duty was assigned to him at Esopus, or Kingston, in Ulster county, where he remained until his death in 1669, and in which county different branches of his descendants are now found. The county of Ulster was settled by Hollanders and Huguenots; and until very lately, the decided numerical predominance of its inhabitants consisted of their descendants, a people distinguished by the most valuable traits of character. From the first, the family of Brodhead became interwoven with these, and identified with them in feelings, traits, and interests. Dr. Brodhead was the youngest son, and his father designed him for a profession, and with the hope it might prove the ministry of the Gospel.

"When he was twelve years old, in 1794, Dr. Brodhead was placed, by his father, under the care of the Rev. Abraham Van Horne, of Rochester, Ulster county, to study the languages. After pursuing classical studies for two years with Domine Van Horne, he went to Schenectady, where the Rev. Dr. Theodorick Romeyn, who had married his father's sister, and who is well remembered as an able minister, and to whose exertions more than those of any other person the foundation of Union College is attributed, was settled. He there en-

tered the grammar-school under the direction of Mr. Halsey, in 1796, and remained a year. In 1797 he was sent to the Kingston Academy, which had for many years been the leading academy in the State, and was then superintended by Timothy Treadwell Smith, afterwards Professor in Union College. In September, 1799, Dr. Brodhead's father died; and in November following, he entered the junior class in Union College, and graduated in the spring of 1801. The next June he commenced the study of divinity at Hackensack, N. J., under the Rev. Dr. Solomon Frælich, where he continued until October, 1802, when he was called to be a tutor in Union College. This office he held for eighteen months, at the same time pursuing his theological studies under the direction of his uncle, Dr. Theodorick Romeyn. In April, 1804, he was licensed by the Classis of Albany to preach the Gospel.

"Let me here advert for a moment to an early friend and associate of Dr. Brodhead, much identified in their course through life, who is still surviving in the ministry of our Church, the Rev. Dr. Cornelius D. Westbrook. They were born in the same county, within a few miles from each other, and within the same week, went to Domine Van Horne's together, pursued their academical and collegiate studies together, graduated at the same time, were tutors during the same period, were licensed for the ministry at the same time, and had their early ministerial settlement within the same classis.

"Immediately after his licensure, Dr. Brodhead received a call from the Reformed Dutch Church at Rhinebeck Flats, in Duchess county, where he removed in July, 1804. He was ordained by the Classis of Poughkeepsie, and installed in the following October; and in the same month was married to Miss Eliza Bleecker, daughter of John N. Bleecker, of Albany. He was preceded in the pastoral charge of the church at Rhinebeck, by the Reverend (afterwards Dr.) John Brodhead Romeyn, whose high standing in the Christian Church is well known, and who died in 1825, pastor of the Presbyterian Church in Cedar street of this city. They were cousins by birth, and they married sisters. The only surviving son of Dr. Brodhead, whom you all well know, bears the honored name of his uncle.

"The general character of Dr. Brodhead, and the popularity of his public services attracted attention from other parts of the Church. In November, 1809, he received a call from the Collegiate Reformed Dutch Church in this city, which he accepted; and on the morning of Sunday the 17th of December following, he, and the Reverend John Schureman were installed as colleagues with Doctors Livingston, Kuypers, and Abeel. The same afternoon Dr. Brodhead preached his introductory sermon in the Middle Church, from the text in 2 Cor. XII: 14: 'For I seek not yours, but you.'

"During his settlement in the Collegiate Church, many changes occurred in its ministers. In 1810, Dr. Livingston having been appointed Theological Professor, and President of Queen's College, removed to New-Brunswick. In 1811, Dr. Schureman was also called there as Professor, and Vice-President of the College; and, in 1812, Dr. Abeel died. For more than a year, Dr. Kuypers and Dr. Brodhead remained the sole pastors of the Church, until the settlement of Dr. Milledoler as their colleague, in the spring of 1813.

"Dr. Brodhead's ministrations in the Collegiate Church were very acceptable and useful, and he won his way into the affections and respect of the people, many of whom still hold his labors here in grateful remembrance. He was active and earnest, as well in the Church as out of it. Having been appointed in 1811, during the war, by Governor Tompkins, chaplain of a regiment of artillery, he constantly visited the troops at their station in the performance of his duty. In 1812, he was elected one of the Trustees of Queen's (now Rutgers) College; and it is but just to say, that no one of his associates in that Board, during the many years he held a seat in it, surpassed him in devoted and intelligent service in behalf of the institution.

"A new enterprise, however, had been started, for the extension of the Reformed Dutch Church in the State of Pennsylvania; and Dr. Brodhead was appealed to, as the agent to carry it into effect. In the summer of 1813 he was urgently solicited by the congregation in Crown street to go to Philadelphia, and undertake the establishment of the First Reformed Dutch Church in that city. He yielded to these solicitations; resigned his position in the Collegiate Church; and went to Philadelphia in September of that year. In his labors in that sphere he was eminently successful. He took a high stand at once among the clergy in that city. The venerable Bishop White, Dr. Milnor, and Mr. Boyd, of the Episcopal Church; Dr. Green, Dr. Potts, and Dr. Janeway, of the Presbyterian; Dr. Helmuth, Dr. Staughton, and other eminent ministers of other denominations, were among his warmest friends. The Reverend Joseph Eastburn, well known as "Father Eastburn," the seaman's friend, was very intimate with him, and frequently assisted him in his pulpit services. A Second Reformed Dutch Church was organized under Dr. Brodhead's auspices, and for several years was ministered to by the Reverend David Parker. Another was established in Spring Garden, which was ministered to, during his residence in Philadelphia, first by the Reverend Brogun Hoff, and afterwards by the Reverend Jacob C. Sears. The congregation and the membership of the Crown-Street Church continually increased until they became strong and prosperous. The

blessing of the Head of the Church rested upon his ministry during its continuance there for twelve years, in which time he declined several invitations to other places, among which was Market street, in this city, where a new Reformed Dutch Church had been organized. He was also strongly urged to accept a call from the Van de Water-Street Church; and overtures were made to him to become President of the Theological Seminary at Carlisle.

"In the spring of 1826, Dr. BRODHEAD returned to New-York, having accepted a call from the Reformed Dutch Church in Broome street, which was then in a weak condition. Old friends greeted his return warmly; and many flocked to attend his preaching. His church was soon filled. Nor did he neglect the calls of duty and benevolence in various departments. Among other efforts of this character, he took an active part in the first steps towards the foundation of the present New-York University. He remained the acceptable and useful pastor of the Broome-Street Church until October, 1837; when, for the benefit of his wife's health, and having purchased a country residence on the margin of the Hudson river, he removed to Saugerties, in Ulster county, and accepted a call from the church at Flatbush, in its vicinity, a few miles north of Kingston.

"In the spring of 1841, after much solicitation, Dr. BRODHEAD was prevailed upon to give up his residence in the country, and become the minister of the Central Reformed Dutch Church in Brooklyn, in which charge he continued until October, 1846, when he relinquished it. He was succeeded, after an interval, by the Rev. Dr. BETHUNE, under whose auspices the present "Church on the Heights" was organized. At the united request of Dr. BETHUNE and of the Consistory, Dr. BRODHEAD preached the closing sermon in the Central Church, on Sunday the 27th of July, 1851. This sermon was soon afterwards published at the request of the Consistory.

"Early in May, 1841, Dr. BRODHEAD was called to part with the wife of his youth and the mother of his children. Their two oldest children were taken from them by death during their first residence in New-York, the elder a most promising boy of the age of seven, whose early religious exercises and happy death have been delineated in a tract. A daughter, born in Philadelphia, died there in 1825. Their son ALFRED died in 1837, at the age of twenty-one. An only son and an only daughter, now present, survive.

"In 1844, Dr. BRODHEAD was again married to Mrs. FANNY SPENCER, of Brooklyn, who died in January, 1852. After her death he resided alternately at Brooklyn, New-York, and Springfield, with different

branches of his family, almost constantly performing ministerial services for vacant churches, or in aid of his brethren. In October last he visited New-York, and remained with his only son during the winter. We remember the great elasticity and cheerfulness of spirit with which he greeted his old friends, and the hopes they cherished that he might continue in health and vigor for a length of time. He assisted at the dedication of the recently-erected church edifice of the Collegiate Church, on the Fifth avenue. He preached once on each Sunday during the winter, in the Broome-Street Church, which was then vacant, and in the Collegiate Churches. His last sermon was preached in our Ninth-Street Church, on the first Sunday in March. upon the parable of the Pharisee and Publican, Luke XVIII 9, etc.

"Soon afterwards his health failed, and he returned to his daughter's residence at Springfield towards the end of April, in the hope that a change of air would be beneficial. In this he was disappointed. Disease rapidly advanced and took firmer and deeper hold. But the love of that truth which he preached so earnestly in life, was strong in death. He looked serenely at the approach of the destroyer with firm confidence in Christ; until at last, on the morning of Wednesday, the sixth of June, surrounded by his surviving family, he gently and peacefully fell asleep in the faith and hope of that Saviour whom he had loved and served.

"His precious remains are now to be deposited in the tomb where two of his children lie. They will be placed in the minister's vault in front of the pulpit of this church. It was his special request that they should be there laid. The association of his ministry with this church always affected him most deeply; and I have often heard him say: 'I love the old North Church, and if I fill any of your pulpits it is that one I should prefer.'

"Twenty-two years ago, that vault was last opened to receive the remains of his old colleague, the venerable Dr. Kuypers; on which occasion Dr. Brodhead fulfilled the mournful office which I now perform. And many will remember that two years ago, last September, the solemn funeral services of the Church were here rendered to another of his colleagues, and of our ministers, Dr. Milledoler.

"I am gratified in being able now to announce that, by the leave of Providence, at an early future time, a funeral discourse by the Rev. Dr. Bethune, who succeeded Dr. Brodhead, as I have stated, in three several charges, will be delivered in this church, where our revered friend labored so well as a pastor, and where these insignia of mourning hang.

"I said I would make a brief allusion to the spirit and character

of our beloved father, especially with reference to his ministry. But I feel that at this time, a mere glance at the character of Dr. Brodhead can alone be given. A fuller delineation will be furnished on another occasion, and from the able hand of one who long enjoyed communion with him. The piety of Dr. Brodhead, springing up in early life, was deep and tender. It was not impulsive and spasmodic, but springing from the living fountain—'the well of water within the soul, springing up into everlasting life'—and it was steady and even, expanding and deepening in its onward course. It intermingled with all his studies, labors, and associations in life, and stamped the character of his ministerial and pastoral services. His sentiments were strictly and decidedly evangelical, in close conformity to the Church of his fathers, which he loved and served. They were ever prominent in his preaching, clothed in the mould of experience and practice. He was distinguished by the great tenderness of feeling which characterized his preaching and his pastoral intercourse with his people. Those who attended his ministrations remember how often in the fullness of his emotions his voice faltered, and tears flowed forth as he besought sinners to be reconciled unto God, and dwelt upon the love and grace of Christ. His manner was simple, chaste, animated, and effective. He has often reminded us of the description drawn by Cowper:

> 'I would express him simple, grave, sincere,
> In doctrine incorrupt, in language plain,
> And plain in manner; decent, solemn, chaste,
> And natural in gesture; much impressed
> Himself, as conscious of his awful charge,
> And anxious mainly that the flock he feeds
> May feel it too; affectionate in look,
> And tender in address, as well becomes
> A messenger of grace to guilty man.'

"No one who had a grasp of Dr. Brodhead's hand, or met him in social life, could fail to observe the sincerity and cordiality of his nature. It was so in his family circle. It was so in all his passing intercourse with his friends and his fellow-men. It was strikingly so in his services as a minister of the Gospel. When he preached, every body had the impression that there was nothing artistic about him, and nothing like effort to produce effect.

"His prominent characteristic was that of a 'son of consolation;' but, knowing the 'terrors of the Lord,' he could employ them in order to 'persuade men.' His appeals to the impenitent were often most bold and pungent, but they were ever in the spirit of Paul, who said:

'Of whom I have told you often, and tell you even now, WEEPING, that they are the enemies of the cross of Christ.'

> 'By him the violated law speaks out
> Its thunders; and by him, in strains as sweet
> As angels use, the Gospel whispers peace.'

"Dr. BRODHEAD combined the strongest and most uncompromising attachment to the doctrines and order of his own Church, with an enlarged charity towards, and the kindest friendly intercourse with, evangelical Christians of different denominations. His spirit was large, loving, and catholic. The courtesy and amenity of his manners, the faithfulness and acceptableness of his preaching, and his benevolent pastoral intercourse, left a sweet savour of affectionate regard in every church where he ministered; and in his visits to them afterwards, and in supplying his old pulpits, he was ever most ardently greeted. Not a ruffle of feeling in all his pastoral charges was ever found. He has now received the end of his faith—the salvation of his soul.

"And now, to close the whole, let us mark the providence of God in this event. How few are there of his compeers—single and solitary they are—who approach to fifty years of service in the ministry! Let us, who are advancing to these years, as we meditate on the flight of time, look back to its precious hours—too much neglected—and standing, as it were, on the very verge of eternity, speak as dying men to dying men. And ye, who are younger in years and in the vigor of your days, while you feel the responsibility of your trust, have respect for those who have gone before you!

"And to you who are the relatives—the son and the daughter of the departed—to you I would say: Yours is a rich legacy of example! May it be duly valued by you! Let your father's Saviour be your Saviour, and you will share with him in the inheritance of eternal life!"

The Rev. Dr. BETHUNE then read the 753d Hymn, beginning—

> "Unveil thy bosom, faithful tomb!
> Take this new treasure to thy trust;
> And give these sacred relics room
> To seek a slumber in the dust,"

which, with the Doxology, was sung by the whole congregation.

The Rev. Dr. NATHAN BANGS, of the Methodist Episcopal Church, then pronounced the Apostolic Benediction.

The body was then lowered into the minister's vault, in front of the pulpit.

On the metallic coffin was a plate with this inscription:

JACOB BRODHEAD,

DOCTOR OF DIVINITY.

Born 14 May, 1782 — Died 6 June, 1855.

AGED 73 YEARS AND 23 DAYS.

RESOLUTIONS.

RESOLUTIONS OF THE COLLEGIATE REFORMED DUTCH CHURCH OF NEW-YORK, ON THE OCCASION OF THE DECEASE OF REV. DR. BRODHEAD.

At a meeting of the minister, elders, and deacons of the Reformed Protestant Dutch Church of the city of New-York, held June 7, 1855, the Consistory being informed of the death of the Rev. Jacob Brodhead, D.D., formerly one of the ministers of this church, on Wednesday morning, the 6th instant, it was

Resolved, That this Consistory entertain a deeply-grateful sense of the character and services of this beloved and revered servant of God. His most acceptable and useful labors as a collegiate minister in this church from 1809 to 1813, are still held in affectionate remembrance; while in the different spheres which he has successively occupied, his labors in his ministry of more than fifty years, have been highly appreciated and greatly blessed.

He has now closed a long life of unspotted purity and worth, respected by the whole community, and embalmed in the affections of the Church, and has gently fallen asleep in Jesus.

Resolved, That this Consistory will, as a body, attend the funeral of Dr. Brodhead, to-morrow, at 4 P.M., at the North Church in William street.

Resolved, That a copy of this minute be transmitted to the children of Dr. Brodhead, with the expression of their sympathy in the bereavement with which Providence has visited them.

Extract from the minutes.

Cornelius Bogert, *Clerk.*

RESOLUTIONS PASSED BY THE CONSISTORY OF THE FIRST REFORMED DUTCH CHURCH, PHILADELPHIA, IN RELATION TO THE DEATH OF REV. DR. BRODHEAD.

This Consistory having heard of the death of the Rev. Jacob Brodhead, D.D., who departed this life on Wednesday, June 6, 1855, at Springfield, Mass.; be it, therefore,

Resolved, That the Consistory of the First Reformed Dutch Church of Philadelphia deeply lament the death of this venerable and highly esteemed servant of God, who was the first pastor of this church, and who, by his devotion to his holy work and exemplary walk and conversation, endeared himself to all in this community who had the pleasure of his acquaintance; and who not only left behind the fragrance of "a good name," that will long endure, but under whose successful administration of God's word in our midst, many, yea, very many, were led to a saving knowledge of Christ.

Resolved, That we deeply sympathize with his bereaved family in this hour of their sorrow, yet rejoice to know they "sorrow not as those who have no hope," and earnestly commend them to Him who is "a very present help in trouble," and who alone is able to sustain and comfort them in their affliction.

Resolved, That we unite with the Consistories of the Second and Third Churches of this city in requesting the Rev. G. W. Bethune, D.D., to repeat in the pulpit of this church, as soon as it may be practicable, the sermon he is now preparing to deliver in New-York, in commemoration of our beloved and lamented father in the Gospel of Christ.

Resolved, That these resolutions be entered upon the minutes, and a copy of the same be forwarded to the family of the deceased, and be published in the *Christian Intelligencer*.

By order of Consistory,

A. A. Willits, *President.*
Henry A. Bower, *Secretary.*

Philadelphia, June 18, 1855.

RESOLUTIONS ADOPTED BY THE CONSISTORY OF THE THIRD REFORMED DUTCH CHURCH, PHILADELPHIA.

The Consistory of the Third Reformed Dutch Church of Philadelphia esteem it alike their duty and privilege to bear their public testimony to the precious memory of the late Rev. Jacob Brodhead, D.D. To his holy ministry the Reformed Dutch Church in this city owes its establishment, and much of its present prosperity. Some of the aged members of this communion were actively engaged with him in these labors of love; others look up to him as their spiritual father and their gentle guide in the heavenly way. Many souls now connected with other communions, and many who have gone to heaven, have joyfully recognized him as the friend who brought them to Jesus.

After the lapse of more than forty years since his settlement in this city, the fame of his touching eloquence, the faithfulness of his Gospel teachings, the memory of his consistent piety, and the tenderness of his pastoral ministry, are as familiar as household words, to thousands who revere his character and love his honored name. "His praise is

in all the churches." He "rests from his labors, and his works do follow him." Therefore,

Resolved, That we truly sympathize with his bereaved family, and we pray that their sorrow may be turned into joy, as they remember his work, his love, the way in which he walked, and the home to which he has gone. May that Saviour whom he served so long, be their own refuge in this hour of bereavement.

Resolved, That we earnestly unite with the Consistories of the First and Second Reformed Dutch churches in requesting the Rev. Dr. Bethune to repeat in this city the sermon which he is now preparing in memory of our late beloved and venerated father in Christ.

Resolved, That copies of this Minute be sent to the family of the deceased, and published in the *Christian Intelligencer*, and the *Presbyterian* and *Christian Observer* of this city.

Charles Wurts, *Clerk*.

THE FOLLOWING PREAMBLE AND RESOLUTIONS WERE ADOPTED AT A STATED MEETING OF THE CONSISTORY OF THE REFORMED DUTCH CHURCH IN BROOME STREET, JUNE 11, 1855.

The Consistory of the Reformed Dutch Church in Broome street desire to express their deep regret in the loss the Church of Christ has sustained in the removal by death of the Rev. Jacob Brodhead, D.D.

Although the memory of Dr. Brodhead is affectionately cherished by the Christian community, and his praise is in all the churches, his loss is more immediately felt by the church in Broome street, to whom he ministered as their pastor for the space of eleven years; and they feel thankful that the time which has elapsed since the close of his ministry did not weaken the affection subsisting between him and the people of his late charge; and it is to them a source of pleasurable recollection and consolation, that during the last winter, and whilst they were without a pastor, he kindly supplied their pulpit, and continued to preach for them until the sickness came that transferred him from earth to heaven, thus closing his ministerial service with the people of his late charge.

The Consistory desire to thank God that their beloved friend has been permitted by Divine grace to close a long and useful life without blemish or spot, and that having now rested from his labors, he has received that blessed welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Resolved, That this Consistory sympathize with the children of their late pastor in the bereavement they have sustained in the decease of a loved father.

Resolved, That in testimony of respect for our late pastor, the pulpit of the church be put in mourning.

Resolved, That a copy of the above resolutions, signed by the Clerk of the Board, be delivered to the children of Dr. Brodhead, and be published in the *Christian Intelligencer*.

James V. Freeman, *Clerk*.

RESOLUTIONS ADOPTED BY THE CONSISTORY OF THE REFORMED DUTCH CHURCH OF RHINEBECK, WITH REFERENCE TO THE DEATH OF THE REV. DR. BRODHEAD.

Whereas the great Head of the Church has lately removed by death the Rev. Jacob Brodhead, D.D., who commenced his ministry in this church, and for five years, from A.D. 1804 to A.D. 1809, was the useful and beloved pastor of this people; therefore,

Resolved, That we, the Consistory of the Reformed Dutch Church of Rhinebeck, as the representatives of our church and congregation, hold in veneration the worth and usefulness of our departed father in Christ; that we bless God for what, in years gone by, he accomplished among us, the fruit of which can yet be plainly seen; that we rejoice in the great good which he was enabled subsequently to accomplish in other fields of Gospel labor; that we praise the Lord for the peaceful death which closed his long and well-employed life on earth; and, while we entertain the joyful hope that our revered friend and pastor is now wearing the crown of glory, that we endeavor to follow him as he followed Christ, that we may at last occupy humble places beside him in heaven.

Resolved, That, in honor of his memory, our pulpit be enshrouded in mourning.

Resolved, That these resolutions be inserted in our book of Minutes, be read to the congregation of this church, be published in the *Christian Intelligencer*, and a copy be transmitted to the friends of the deceased.

"Peter Stryker, *Pres. of Consistory*.

The above resolutions were read from the pulpit of the Reformed Dutch Church of Rhinebeck, on Sabbath morning, June 24th, and a sermon on the death of Dr. Brodhead was preached by the pastor, the Rev. Mr. Stryker, from 2 Tim. IV : 7, 8: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

TRIBUTE

TO THE MEMORY OF THE LATE REV. JACOB BRODHEAD, D.D.

BY W. H. C. HOSMER.

Why are the gray-haired fathers of the Church
Convened within these consecrated walls?
Why altar-piece and pulpit hung with black,
While peals a requiem on the summer air,
And heads in deep solemnity are bowed?
A guiding light is quenched, that long had thrown
Its steady radiance on life's troubled sea,
Like the tall watch-fire, on some beetling cliff,
Hailed by benighted seamen o'er the waves.
A loved and venerated form will walk
On mercy's errand in our midst no more:
His mission is accomplished, and the tomb
Opens its portals for the honored dead.

Better than riches or the robes of pride
Are the bright graces of the pure in heart:
The clay walls of the prison crumble down,
Earth to her breast receives the cast-off robe;
But acts of goodness, oft in secret done,
Unasked-for visitations to the dens
Where mute remorse lies housed with pleading woe,
Embalm their memory for ever more;
And heavenly harp-strings by angelic hands
Are grandly swept when their enfranchised souls
Soar upward, lark-like, to the better land.

True to his sacred office, labored on
Our venerated father to the last;
And when the summons that we all must hear
Was whispered by Death's angel, with a smile
He heard the tidings, and his last good-by
Had in it more of *welcome* than *farewell.*

How rich the legacy he left! How poor
Are the mere gauds of fortune, or the shouts
That herald stern Ambition on his way,
While martial music surges on the wind,
And banner-staffs untwine their golden folds,
Compared with greeting looks and heart-warm smiles—
The free, spontaneous offering of love
When all who knew him saw his face benign!

The loved who leave us are not always lost;
They die not like the perishable leaves,
Or summer roses, of so brief a date.
And one like him, who influenced for good,
In public and in private life, the world,
Lives on in grateful hearts, where he has sown
The precious seeds of charity and love,
When the dumb earth to her maternal arms
Takes back the loan of poor, dissolving clay.

A soldier of the Church, he nobly fought
The fight of faith, and bore the blessed cross,
Without a stain upon his sacred robe,
Until his long, bright pilgrimage is o'er.
Not without record sleeps he in the grave:
The blessings that he showered upon his flock,
His pure example and advice and alms
With Christ-like meekness on the poor bestowed,
And the pale crowd of suppliants that choke
The ways of this sad world, are written down,
And registered in heaven.

Mourn not for him!
Ripe for the harvest, he has passed away,
And still the light of his departure calm
Lingers round places that have known him long,
Like the illumined tracks of vanished day.

Naval Office, N. Y., June 15, 1855.

A DISCOURSE

ON THE

OCCASION OF THE DECEASE

OF THE

REV. JACOB BRODHEAD, D.D.,

DELIVERED IN THE

NORTH DUTCH CHURCH

IN THE CITY OF NEW-YORK,

ON SUNDAY EVENING, 1 JULY, 1855.

BY THE

REV. GEORGE W. BETHUNE, D.D.

DISCOURSE.

1 Thessalonians II : 7, 8, 9.

"We were gentle among you, even as a nurse cherisheth her children:

"So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

"For ye remember, brethren, our labour and travail."

Blessed be God for the apostle Paul! Blessed be God for such a Christian! Blessed be God for such a preacher!

We have the supreme and incomparable example of Jesus Christ, as the sole standard of evangelical life, adapted to all ages and all circumstances, allowing of neither exception nor addition, the sufficiency of which none may, without blasphemy, impeach, while the following of it is the only way to heaven. Yet the perfection of the Immanuel abashes our courage. The fullness of his Godhead dwelt in a sinless humanity. No taint of evil mingled with the passions of that mortal flesh he took on him as our brother; the sorrows he endured as our Redeemer, wrung a spirit guiltless of wrong; there was no deceit in his heart betraying him to the malice of temptation or the depravities of doubt; but, begotten of the Holy Ghost, the Seed of the woman walked through our duties upheld by a virtue omnipotent, and the glory of Jehovah our righteousness transfigured with divine beauty the Son

of Man, sanctifying his gentle speech with the eloquence of God. How may sinners like us follow in the steps of the Holy One? How shall we attempt to utter the solemn Gospel from our polluted, treacherous, stammering lips? We know that the obligation is just; that no rule less exalted can restore us to the likeness of our heavenly Father, and that no other doctrine can save our fellow-sinners or ourselves; but "who is sufficient for these things?" Who is able to bear the weight of that cross under which the Strength of Israel fainted, when he went to die amidst its agonies, slain for our guilt?

Truly said the Master to his disciples: "It is expedient for you that I go away; for, if I go not away, the Comforter will not come unto you." Nothing less than the indwelling of a divine spirit can qualify us to imitate a divine example. Yet our weak faith could not have been satisfied with a promise; nor did He who knows our frame intend that it should be. We need actual proof by manifest experiment, that the Holy Ghost does inspire sinners, such as we are, with power, wisdom and love, to live a Christ-like life, to triumph over the virulence of Satan, and to declare in words of irresistible persuasion the whole counsel of God. After the descent of the Comforter at the Pentecost, such witnesses abounded. The change in the character of the believers, especially of the eleven, and the success of the Gospel through them, were miracles far transcending those which Jesus himself had wrought while on earth. The timid became fearless, the doubting resolute, and that one, who had even with curses disowned his discipleship, foremost in proclaiming the religion of the Crucified. Unlearned men from benighted Galilee, with no other argument than the simple story of Christ's coming to save sinners, confounded the Sanhedrim, and, among the Gentiles, challenged the most logical philosophies. The triumphs of their zeal were innumerable, and the world saw, with a wonder such as no physical prodigies could excite, the most bigoted Jews and the most sensual heathen changed by

a few solemn words into meek, self-denied, undaunted confessors of the cross. Ever since, it has pleased God to advance and confirm his power over the hearts of men by the testimony and the lives of regenerated sinners.

Of all these, the writer of our text is the most remarkable, whether we consider the transformation of his spirit, the extent of his instrumentality, or the blessing on his work. The evangelical Church unanimously acclaim him greatest in the kingdom of God, our best example of a Christian and of a Christian preacher after Christ; nay, whatever indebtedness we feel to the other sacred instructors, who by the authority of the Lord laid the foundation of our faith, such is the degree of spiritual benefit we have drawn from the fountain through his personal and epistolary labors for us who are not of the circumcision, that we spontaneously yield him, not without warrant, affectionate reverence as our father in the Gospel. We know more of him than of any of the rest. His adoring gratitude for the mercy that took him as "the chief of sinners," and made him "not a whit behind the chiefest apostles," ever prompts him with equal frankness to confess what he was by nature and declare what he had become by grace. His sympathy with the anguish and hopes of a penitent soul compassed about by temptation, is so close, that we see his own experience pulsating in his faithful counsels; nor does he hesitate to lay bare all the workings of his bruised yet joyful heart, that he may be "a pattern to all who should afterward believe on Jesus Christ to everlasting life." The weakest struggler toward the light, finds Saul of Tarsus groping beside him in the dark depths; the mightiest champion of the truth looks upward, from the best heights of sanctified intellect, to demonstrations of "our beloved brother Paul," unspeakably more grand.

Very delightful and edifying would it be for us to dwell upon each feature of Christian excellence in the portrait of the apostle; but our present duty confines us to his character of

himself in the words before us, as a preacher of salvation; which also discloses the secret of his unparalleled success.

"We were gentle among you, even as a nurse cherisheth her children: So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail."

Here we have strikingly developed:

The Work and Temper of his Ministry.

First: His work

was the preaching, or, as he expresses it, the "imparting" of the Gospel to his fellow-sinners. This, he states incidentally, as obvious, but the more emphatically for that reason. He had no other aim or method. In his Epistle to the Romans, he styles himself, "a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." As a servant of Jesus Christ, the Saviour of sinners, and bought with his Master's most precious blood, he had no choice in the employment of his energies, but that Master's will; "called to be an apostle," whose office was to preach "the gospel of God," he regarded himself as "separated" from all other occupations to that alone. The world was full of evils; crimes and cruelties, falsehoods and impostures, everywhere abounded; but they were all the fruits of a spirit at enmity with God, and well he knew that until the evil was extirpated, any outward reforms were a waste of pains; while his own history had taught him how irresistibly that enmity was turned into love by the doctrine of the cross, under the applying grace of the Holy Ghost, pledged to accompany it. His generous heart must have often been indignant at the oppressions of the weak, and sickened over the pollutions of prevalent idolatry; but he never turned aside from his great object, the conversion of souls. Conversion first, then reformation, was his policy and his rule, for he knew no principle of genuine virtue but Christian faith, the only channel through which divine energy

"purifies the heart," "works by love," and "overcomes the world." "The power of an endless life" was upon him. He "looked not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." The affairs of this present time entered little into his account, except as they bore on the everlasting future. Twice rapt in an ecstacy to behold the glories of heaven, he never ceased to long for its spiritual beauty and sinless joy. Assured of his own inheritance there, the richness of his hope moved him to a vehement desire that he might share it with all his fellows; and, when he thought of the awful hell awaiting all who fail to enter the gate of life, he yearned in agony over the multitudes that knew not God. What were the worldly lot of men, their pains or their ease, their poverty or their rank, when brought into contrast with the world to come? In a little while their bodies would lie together in a common dust; but the certainty of their damnation, fearful and endless, if they died without Christ, overwhelmed him. Snatched himself like a brand from the burning, he trembled at their danger of that fiery doom. There was no salvation for them but in the Gospel, and, therefore, he laid aside all else to preach the Gospel, and, "as an ambassador for Christ," "knowing the terrors of the Lord," to "persuade men" that they should believe on the Saviour he had found for his own soul.

The prejudices of Jewish bigotry were intense, Gentile science proudly arrogant, and Paul was versed in both. None could be better aware than he, that the cross would offend the one and be the ridicule of the other. Yet he preached it, preached it always, preached nothing else at Jerusalem, Athens, Rome, everywhere. His Master had sent him to preach the Gospel, and the Gospel only; how could he disobey? Except men were converted to the cross, they must all alike perish; how could he mock them with any other theme?

God had set his glory in the Gospel. It was the brightness

of his manifold wisdom, the finest exhibition of his power. Whatever good the arts, and policies, and inventions of human wit might do to men, God would have neither honor nor grateful tribute from it; and the apostle was jealous for the majesty of his Redeemer. He was the servant of men only as he was the servant of Christ; and, therefore, he sought their benefit only as it should redound to the praise of the glory of divine grace. He shrank from no sacrifice in his philanthropy; but no pretense of benevolent aim could induce him to take counsel of the ungodly or to strike hands with a scorner. His only enemy was the enemy of mankind; but he sought no carnal weapon, for he bore in his fearless grasp "the sword of the Spirit," "mighty to God."

Nor was that Gospel, in his acceptation, a vague, uncertain thing, yielding its sacred name to every new hypothesis of morals or metaphysical fantasy; but always and only the simple doctrine preached to the poor and comprehensible by little children: Christ Jesus come to save sinners by the blood of his cross and the grace of his Spirit, through faith in his name. Many teachers since, less learned than he, and far less eloquent, have labored to make the great mystery more philosophical, to demonstrate it against the skeptic by syllogisms of the schools, and to entrap the careless ear by rhetorical stratagem. Paul counted all these things but loss beside "the excellency of the knowledge of Christ Jesus his Lord." His cultivated mind could not act illogically, nor his tongue forget its wealth of language; God, who ever adapts his instruments, took him as foreseeing Providence had trained him, and sanctified him for an apostleship to the whole world; but the vigor of his faith transcends the conceptions of the orator; the divine thoughts, burning within him, and evolved from the central germ of infinite truth, overflow his soul on every side in vast extending circles, that dash aside the impertinency of human art; and if there be effort in his phrase, it is to body forth the idea, whose fulness is ineffable, by a simplicity so transparent,

that the light, streaming down through the rent vail, may reach us without a shadow. How reverently mindful he is of his mission! how abhorrent of the sin that so easily besets the preacher!—"Christ sent me to preach the Gospel, not with the wisdom of words, lest the cross of Christ should be made of none effect." We may not say, as some have said, that he is hidden behind his theme. Such was not the will of God when he chose men to be messengers of the glad tidings. He had a use for the sympathy, and voice, and countenance of the penitent, believing sinner pleading in Christ's name with his fellow-sinners. We see Paul, we hear him, we feel the magnetism of his strong affections; but it is Paul transfigured by the spirit of Christ; the cross in his heart, the hope of heaven like a halo on his brow, tears of anxious pity streaming from his eyes, his arms outstretched to clasp us as his brethren, himself the proof of the mercy he proclaims.

Secondly: His Temper
corresponded to his work.

"We were gentle among you, even as a nurse cherisheth her children." There is an exquisiteness in this figure, pervading, as it does, our whole text, to which no translation can do justice. A little farther on, when speaking of his more authoritative counsels, he says: "Ye know how we exhorted, and comforted, and charged every one of you, as a father his [own] children;" but here a father's most faithful affection is not enough to represent the emotions and out-goings of his love for these objects of his ministry. Nothing can describe it less than that peculiar sensibility which a suckling mother has toward the babe in her arms. "We were gentle among you [I attempt as closely as possible the full meaning of his admirable Greek] as a nursing mother cherisheth her own offspring; so, being moved with a yearning desire for your best welfare, we were willing to have imparted unto you, not the Gospel only, [the sincere milk of the word, gushing out to you from

our own bosom,] but, also, [as such a mother feels that she is giving and delights to give,] the very strength of our life, because [from your being the offspring of our faith, and your having been nourished through our ministry] ye had become dear unto us."

He was gentle. The example of the Master was gentle, of which our apostle made an argument, when he beseeches the Corinthians "by the gentleness of Christ;" and of which Christ before had made a reason for being heard: "Learn of me, for I am meek and lowly of heart;" and so, a certain fruit of the Holy Ghost, the Comforter's work in the heart, is "gentleness," and the whole strain of the Gospel is gentle. It does not come to destroy, or even punish, but to save poor sinners out of Divine pity for their miserable condition and terrible danger; and how shall a preacher of that Gospel be ungentle? The truth of the Gospel is often keen in rebuke; but it is the severity of a kind surgeon, who cuts to the quick out of his very care of life, pained himself more than he gives pain. Alas! we preachers of these days are not always gentle; and yet we are, whenever the spirit of Christ rules our spirits and our tongues. But how monstrous would it be if a mother were harsh or violent to the babe on her breast! So the feebleness, helplessness, ignorance of these his spiritual children, disarmed the apostle of an impatience, which their folly might, otherwise, have readily provoked. He would "not break the bruised reed nor quench the smoking flax." Any roughness or even suddenness might have destroyed their little, new-born life; and therefore, strong as his grasp could be, with them he was gentle.

But the word, in its connection, implies more. One may be gentle from natural disposition, or from prudence; a nursing mother is gentle because she is tender. She feels for her babe as though it were still part of herself, nay, more than for herself—it is so frail, so dear—her love dwells with gushing fondness on its tiny features, catching their slightest expression of

pleasure or pain, want or satisfaction; if the light of a smile, a gleam of affection play over them, she fondles it with rapture; but if a shadow of ill or uneasiness, she gathers it more closely to her warm heart with a pity, endearment and appropriation unutterable. Even divine love acknowledges comparison with it. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" asks the Lord of Zion, doubting in her affliction. It is this more than instinctive, more than rational tenderness of the mother, that secures at once her devotion to her child and the child's love toward her. So the Scriptures speak of the loving-kindness and tender mercy of God towards his children, as an argument for their trust, and an obligation on their gratitude. Of this the Gospel is the fullest manifestation; for it "gives knowledge of salvation unto his people, by the remission of their sins through the tender mercy of our God." How tender is Christ, the Good Shepherd, "gathering the lambs in his arms, and gently leading those that are with young!" What tears, what anguish, what long-suffering is his, even toward the obdurate! "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings! and ye would not." How yet more intense his grateful compassion for those who, through "the travail of his soul," become "his seed"! And as our heavenly Father imparts his own strong affection to the natural parents for the nourishing of his human children, so does he in the stronger adoption of penitent sinners, inspire with a saving love like his own those whom he uses as the spiritual fathers of his regenerated family. Thus was the apostle gentle among them as a nurse cherisheth her own offspring.

He was devoted to them. The mother is never weary. As she forgot her pains in the joy of having borne a living child, so she forgets all fatigue and exertion, the wasting of her own strength, and the peril of her own life, for her babe; and this

the more, if the babe be sickly and in danger. These young children, committed to the nourishing of Paul's zeal, were, as he well knew from his own experience, exposed to manifold temptations, their own hearts, ill able to resist from their proneness to sin, yet remaining in them; and, like his tender Master, he did not condemn, but pity them the more, counting not his own life dear to him for their sakes. He appeals to their consciousness of this, his faithful, self-sacrificing ardor: "Ye remember, brethren, our labour and travail." Born of his zeal, having grown near his heart, he is not only willing to feed them with the Gospel which God had given him for them, but he would even have added his own life—all his faculties—yes, to martyrdom itself, if it were necessary, (as, indeed, the issue proved,) to their growth and establishment in grace. Such had been the devotion of Christ, who redeemed his Church with his own blood, and such was the devotion which love to Christ and love to their souls animated him with. Every giving forth of his tender care made them dearer; the more they needed the more he gave, the more he gave the more he was willing to give; so affectionately was he "desirous of them," and so inexpressibly beloved had they become.

Nor was this gentle, tender devotion, though it was eminently, peculiarly the characteristic of Paul as a preacher of the Gospel. We have hitherto treated only of him; but must not overlook the fact that he speaks in the plural; because, as may be seen by reference to the opening of the epistle, he associated his fellow-laborers, Silvanus and Timotheus, the evangelists, with him in this message to the church of Thessalonica. The temper of his ministry was the temper of theirs. So is it, so must it be of all true ministers of the Gospel. None can enter into the joy of their Lord over ransomed souls, unless they have shared in his travail and labour to bring sinners to God. The great attractive charm of the Gospel, the secret of its power over the hearts of men is its tender mercy. "There is forgiveness with thee," says the prophetic Psalmist, "that thou

mayest be feared." It is the love of Christ, who died for us and rose again, that constrains the contrite, melted by his sacrifice, to live not for themselves, but for him. There is power in the truth, but the power of evangelical truth is, in its story of Christ's redeeming love; the truth which sets forth "Christ evidently crucified" for us, is the truth which triumphs by the tender mercy of the Comforter over the enmity of sin. Hence it must be that a preacher, according to the instrumentality of gracious Providence, can hope to achieve success only as he ministers the Gospel in the spirit of the Gospel. What usefulness has paralleled Paul's? What preacher since Christ has equalled him in heart? It was not his power of argument, matchless reasoner as he is; nor his command of language and figure, though there he excels beyond comparison; but his love, his Christ-like love, that in all ages of the Church has breathed on all disciples a spirit which transforms them as it had transformed him. Ah! brethren, brethren of the cross, brethren of the ministry, listen to his own words, and let us follow his precept and example: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal; and though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." This is the grace we need above all other endowments, for lack of which the modern church and the modern pulpit have lost so much power; and without which eloquence, learning and scholastic science are valueless and vain.

You must have been struck, my hearers, by the appropriateness of the text to the occasion. We are met this evening of the holy day for the worship of God our Saviour, yet with the impression of a solemn fact in his providence on our minds. Our heavenly Father has taken from us, as we confidently believe, within his own house, the soul of one very dear to many

as a pious friend, eminent before the world as a Christian, and venerated by the Church as a faithful minister of the everlasting Gospel. This is no place for eulogy of man. Our purpose is thankful acknowledgment of that divine grace, which called and sanctified a fellow-sinner to a service fruitful for our religious advantage. Tears are ready to flow fast and freely, yet, save those of natural affection, they are signs less of sorrow than of gratulation, that glorious rest has crowned a pilgrimage long intent on heaven; where, presented through Christ Jesus, the good and faithful servant now enjoys eternal wages.

The Rev. Dr. Brodhead was so well and widely known, that an elaborate portraiture of his character would at this time be superfluous. A discourse pronounced over his recent grave by the intimate friend of his entire life, the Rev. Dr. Thomas De Witt, and since printed,* contains, among eloquent tributes to his worth, details of his history. His only surviving son is solacing his great bereavement by gathering, with pious hand, records of his father's private and public services, to be preserved in a fragrant memorial. My present office, therefore, as a preacher of Christ, speaking from a pulpit from which he often preached, and never aught but Christ, is to unite with you in such recollections of his Christian course and ministerial qualities as shall best tend to the honor of his Master and ours. "He was a burning and shining light, and we were willing for a season to rejoice in his light;" yet should we be most forgetful of both his teaching and practice, if in honoring him whom the Lord honored, we did not honor Christ supremely.

Having dedicated himself to God in his fresh youth, he kept his vow steadily until the end. So far from losing the warmth of his love, it grew with his experience and his knowledge of the Saviour. This, doubtless, was assisted by the strength of his constitution, his ardent temperament and healthful disposition. No one could look on his marked, pleasing features, expressive of thought and feeling, his tall, manly frame, and his

* See ante, page 11.

easy, prompt movement, without recognizing a sound mind in a sound body. Frank, generous, and kind, he appeared what he was. Keenly sensitive, he could not disguise his feeling of wrong, and, courteous himself, he expected courtesy. With less quickness of nerve and emotion, he would have lacked that appreciation of others which was his chief charm, and that perception of fitness which was his chief talent. Vanity was too mean a vice to reach him, but, with less grace in his heart, he would have been proud; for his notions of self-propriety were learned in that school of gentlemen now, unhappily, become old; yet no one was more alive to the joy or sorrow of a fellow-being. When he gave you his hand, you knew that his heart came with it; and his smiles or his tears were natural as a child's.

It is no wonder, then, that under the influence of religion, he was what he was. Firm, yet not impassible; consistent, yet never pragmatical; steadfast in faith and virtue, but free from exacting bigotry and petty scrupulosities; fearless in censure of vice and damning error, yet tolerant of human weakness; covetous of converse with the gravely wise and wisely good, yet affectionately considerate of the young, and delighting to take little children up in his arms; open to approach and winning in his advances; so, mingling freely with all classes, but ever mindful of his allegiance to the kingdom which is not of this world, he proved not less in the common duties of daily life, than in the fellowships of Christian solemnity, that his piety was a dominant principle, maintained by habitual communion with God, study of the Scriptures, and contemplation of eternal things.

To say he never had an enemy, were poor praise, for he followed the Crucified; yet I never heard of one. To claim that he was without fault or foible, were to deny his humble confessions of trust only in the Saviour of sinners; yet no scandal ever clung to his name, no blot rests on his memory, nor even an eccentric folly impairs the pleasantness of the image he has

left on our minds. Many good men wept at his death, while censure stood veiled and silent beside his sacred grave.

He shrank from no responsibility which Providence laid on him. His patriotism was a love of his whole country and of all his countrymen, loyalty to the Union and its safe-guard, the Constitution, zeal for the education of its youth and increase of its science; but always elevated by his unshaken belief that "righteousness alone exalteth a nation," and that "sin is a reproach to any people."* In his personal friendships he was true and constant; and in the more endearing relations of his family none but lips now quivering with filial sorrow should attempt to tell how good, and kind, and devoted he was to those whom he outlived and those who survive him. His life resembled not a sheltered pool, placid because stagnant; or a water-course straightened by artificial embankments; but a stream of strong tide through open fields, ruffled often by the free airs and its own force, more useful from its graceful curves, yet ever flowing on with still-increasing volume, to freshen and to bless till it reached the bright, illimitable sea.

It is, however, impossible to exhibit the Christian man apart from his official characteristics, and the more since he rarely allowed us to forget that he was a minister of the Gospel. It was as a preacher in the sanctuary, a pastor in your dwellings, and a standard-bearer in the militant Church, that the most of you, my friends, loved him best, because you knew him best. Entering on his theological studies at nineteen, and ordained bishop of a flock at twenty-two, his personal life was ever after closely interwoven with his sacred functions; and, as a little while since, I traced the work and temper of Paul, "the minister of Christ to *us* Gentiles," I could not avoid throwing into stronger relief those marks of an evangelical minister in which he resembled the great Apostle, though at the distance which must ever separate the uninspired from those miraculously

* See Note A.

qualified by the Holy Ghost. Trained under the ablest of the able divines in our Church at that day, he entered his profession with their high testimonials to his learning and soundness, nor did he afterwards, at any time, suspend his acquisitions. With enlightened views of the sacred function through which it pleases God, more than by any other instrumentality, to save them that believe, he laid aside every temptation of the world, to be a preacher. He loved knowledge in all its branches; nor may we doubt that usefulness by essay or book urged its probabilities upon him. As a junior member of a collegiate faculty, his success might have opened prospects of an academical career, not without attraction; but, from the hour that the hands of the Classis were laid on his young head, he did but one thing.* It was no longer a question with him in what way his talents could accomplish most good, for the injunction and the vow were on him, to preach the Gospel to sinners, that by Divine grace they might be saved; nor had any motives such power with him as the hope of serving his Master's honor in the salvation of souls. For the same reason he preached only the Gospel. That was the only means which the Master had committed to him, and he neither dared nor desired to use any other.†

The Gospel was, in his conscientious judgment, not only the sole theme proper for the pulpit, but the great method appointed by the wisdom of God for the exercise of his power in removing the evils consequent upon sin from our unhappy world. Hence we never knew him bring into his discourses any of the various measures and schemes of reform, which have, like fashionable epidemics, excited the world and the Church; not that he did not desire a universal freedom and morality; but because he doubted the efficiency of every invention that came not from God. Whether the success of the Gospel were immediate or delayed, he had no alternative.

* See Note B. † See Note C.

Politicians might wrangle about laws, and self-styled philosophers aim at reconstructing the world on a better system than that of its Divine Author; he was neither statesman, nor legislator, nor judge, nor philosopher, but a preacher of the Gospel. The world was, at the best, as bad when Jesus Christ and his apostles went forth to save it; they had no method but the Gospel, and he followed them. "Where," would he exclaim, "is the wise, where is the scribe, where is the disputer of this world? Hath not God made foolish the wisdom of this world?"

He preached the Gospel in its simplicity. He was particularly happy in teaching Christian doctrine with clearness and sweetness. His style was an unusual compound of didactic statement, glowing illustration, and pathetic ardor. Some men, whose mechanical brains can never work outside of a dialectic formula or metaphysical theorem, might have disputed his rhetorical talent, because he did not strip his subject to a dry, fleshless skeleton; but its genuineness was proved by its effects, when thousands hung weeping on his utterances, and hearts, long obdurate, broke in penitence as he pleaded with demonstration of the Spirit. During the thirteen years he spent in Philadelphia, between his thirty-first and forty-fourth year, when his faculties were most vigorous, he had control over crowds of hearers unparalleled in the history of that city, and rare in modern times. His own immediate congregation filled the vast edifice they had erected, every morning of the Sabbath; but, every evening, the rush from all parts of the town and all classes of people overflowed its utmost capacity the moment its doors were open; and this throughout the whole thirteen years. He gained such attention by no unworthy arts. He never truckled to vulgarity of taste, or prejudice, or passion; never pleased the gross ear by invective or caricature; never scoffed at the recorded wisdom of pious experience, nor acted the pantomime of droll or clown. No light, mocking laugh ran through his galleries, to the profanation of

holy time and place. He was ever solemn, earnest, reverent of God, and respectful to man; his doctrine, the solid, outspoken truth of Scripture reviled as Calvinism; his language, decent, manly Saxon, such as scholars choose for its honesty, gentlemen speak, and Christians love, because like that into which our Bible is rendered. A well-taught child could understand Dr. Brodhead, even when most eloquent. For eloquent he was—eloquent from the depth of his personal piety, from his thorough acquaintance with our best model, the English Scriptures, from his admiration of evangelical truth; but chiefly because his Master's love, and pity, and tenderness for sin-stricken and sin-burdened souls, poured through all and over all he said an unction from the Holy One, fragrant with the name of Jesus.

Tenderness was especially his characteristic. Having that almost instinctive skill to reach the more sensitive chords of the human heart which belongs, as a distinguishing attribute, to oratorical genius, with a most lively apprehension of things concerning our eternal peace, he could not restrain his emotion while he probed the torpid conscience to the quick, or applied the balm of Gilead to the bleeding spirit. Hence, catching a fondness for parable from our Lord's sermons, he delighted to preach on Scriptural narratives, laying open the humanity common to us all, and making his hearers feel that the moral of the story was applicable to them. Those who do not know of his career in Philadelphia may think my description of him there exaggerated; but there are thousands of yet living witnesses to its veracity. Even after he returned to New-York, and during the eleven years of his settlement in the Broome-Street Church, it was crowded—every seat taken, and many applicants turned away. Yet a man of such strong feelings lives fast; and, though he was clear, interesting, and impressive to the end, it could not be expected that he would retain all the enthusiasm of his palmy prime—but the age that sobered, mellowed him—and his older hearers liked him not

the less; and his last charge, relinquished in his sixty-fifth year, was more fruitful than his first.*

His ministry throughout was eminently successful; *more so, it is thought, with reason, than that of any other minister in the annals of our Church;* for God had made him wise in winning souls. Full statistics of all his labors can not be accurately given; but, taking thirty-four years in four settlements, I find the remarkable average of twenty-four persons added annually on confession of their faith, or six at each communion. This is yet more surprising, if we remember that his first congregation (Rhinebeck) was then comparatively small, and that another (Crown street, Philadelphia) was gathered almost wholly by himself, and two others (Broome street, New-York, and Brooklyn) were feeble when he took charge of them. For Dr. Brodhead loved most to build up. A weak congregation, or one in its first growth, had more attraction in his eyes than the strong and established; a proof of which was given by his relinquishing his settlement in our wealthy Collegiate Church of New-York, because there his place could easily be supplied, and taking the charge of Crown street in Philadelphia, because at its beginning it might not readily succeed in obtaining a pastor.†

His harvests were greatest in Philadelphia, where, out of 567 persons added to the communion of the Crown-Street Church, only 84 were admitted by letter, leaving an average annual accession from the world of 37, or about 9 at each communion. Nor were these additions from occasional excitements, with seasons of barrenness intervening. The increase, though in some years greater than in others, was very steady. In twenty communions succeeding his installation the number but in one falls as low as nine, in eight is over twenty, and in two over thirty. The known caution of Dr. Brodhead assures us that these were not received lightly; and having followed him,

* See Note D. † See Note E.

though at considerable intervals, in three of his charges, I never knew one of them deserving of discipline, but many devoted, well-taught, steady-minded Christians, maintaining an undoubted credit for sincerity, and active in every good work. Very often have I heard them, especially on beds of sickness and death, recalling his sermons and pious sayings, and blessing God for the good sent to their souls through him whom they never ceased to consider their dearest minister. Is it surprising that the name of such a man is held in such precious remembrance?

We of the Reformed Dutch churches have peculiar reason for gratitude to God in our recollections of his most useful labours. Born, baptized, and bred in our communion, his whole life was spent in laboring for its prosperity. Far, very far was he from bigotry or sectarian exclusiveness. He loved and was beloved by evangelical Christians of all churches, freely exchanging pulpits with those of their ministers to whom such courtesy was agreeable, and rendering such aid as he could to those that sought it;* but he loved his own Church with a loyalty never chilled or shaken. He loved her people and her clergy and her institutions; he loved her catechisms, her creeds, and her devotional forms; he loved her history and her usages;† and he loved her to the end, as those near him in the closing days of his pilgrimage can testify. Even when, as to other signs, unconscious, his memory was busy among the scenes and companions of his past engagements; not the least touching or expressive instance of which was his repeating, after a long silence, in strong tones, "Peter Labagh! Peter Labagh!" the name of that dear father still permitted to linger among us, venerated by us all as an impersonation of the faith and spirit of our Church.

That Dr. Brodhead would have been gladly welcomed to fields of usefulness in other kindred denominations there can

* See Note F. † See Note G.

be no doubt; but I do not believe that he ever seriously thought of transferring himself from our immediate connection.* His native Church was dear to him as the home of his youth and most blessed experiences, where "his best friends, his kindred dwelt," under the shadow of the Rock. He left it only to join the Church above.

The ancients had a frequent saying, "Call no man happy till you have seen him die;" so liable they deemed the most fortunate to sore reverses. The death of our friend was a happy consummation of a life which, though not free from necessary trials, was a most happy one.

He died in a happy hour. He had passed the Fiftieth anniversary of his ordination, and spent his last winter, with a few days of spring, among his old and greatly attached friends in this city. His strength was sufficient to gratify his own heart and theirs in preaching often and even regularly for his former beloved charge in Broome street, who needed his cherishing care, and sometimes in the Collegiate Churches of which he had been in his younger days a minister. It was as if he had come to bless his children before he departed.† Such was, no doubt, his feeling; for his last sermon to the Broome-street people (the last but one that he ever preached) was such a one as such a preacher could utter from such a text: "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance, knowing that shortly I must put off this my tabernacle, even as the Lord Jesus Christ hath showed me. Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance."‡

He died in a happy hour. He had exceeded by a few years that limit of threescore and ten beyond which man's strength is "labor and sorrow;" yet years, rather than decay,

* See Note H. † Heb. XI: 21. ‡ 2 Peter I: 12–15.

warned him of the shadows. His form was erect, his hair not white, his voice clear, his mind vigorous, and his heart warm. He was ready to depart, but not weary of living; and when his death came, it was not as an agony, but a hushing gently to sleep.

He died in a happy hour. There was not a wish of his heart ungratified. Those of his beloved ones who would welcome him to heaven were more in number than those he would leave behind.* When his failing heart told him that its throbbings would soon be over, he sought his daughter's home, where, from her husband, the son of his choice, and herself, every filial attention awaited him, and he could take their child to his breast. There his own dearly beloved son went quickly to join him. Pious friends, who had learned to love him in his age, were near to pray for him. With a little company of disciples, several of whom were brother ministers, he partook in thankful faith of his Lord's last supper. "Oh! that you could know what raptures I enjoy!" he exclaimed: then, fearing to wrong the least remnant of a life he had given to God, he added: "Be still, O my soul!"†

When his eyes, swimming in mortal faintness, looked around before they closed, they met the eyes of all he loved best, except those he was about to greet in heaven. There was not even a tremor of his frame when he breathed out his soul to God. That soul is now glad among the angels, and his flesh rests in hope, until Christ comes to make it like his own.

Thine be all the glory, O God and Father of our Lord Jesus Christ! and grant, O our Father! for Christ's sake, that as thou didst sanctify the life of our departed brother for so rich a blessing, now by the same grace to sanctify for blessing, a thousand fold more, his death and the memory of his example. Amen.

* See Note I. † See Note K.

NOTES.

NOTE A.

It is stated by Dr. De Witt, in his address, (page 15,) that Dr. Brodhead was appointed by Governor Tompkins, during the war with England, chaplain of a regiment, and that, in the performance of his duty, he constantly visited the troops at their post. His commission was dated 11 February, 1811, and appointed him Chaplain of the 3d Regiment, First Brigade of New-York State Artillery, then embodied. He faithfully served in this office until his removal to Philadelphia, in the month of September, 1813.

Soon after his settlement in Philadelphia, he went out at the head of his congregation, and worked for several weeks at the trenches which were then being made below the city. A sort of redoubt was thrown up on one of the points of the line, which, in compliment to him, was called "Brodhead's Fort."

In reference to Dr. Brodhead's interest in subjects connected with education and benevolence, alluded to by Dr. De Witt, (pages 15 and 16,) it may be stated that he was a very punctual and regular attendant at the meetings of the Trustees of Queen's (now Rutgers) College, to which Board he was elected on the 13th of February, 1812. He always considered the prosperity of that institution as connected with the welfare of the Reformed Dutch Church; and in his double capacity of President of General Synod in 1825, and Trustee of the College, he took an active part in the measures which resulted in its revival in that year.

Nevertheless, soon after his settlement in the Broome-Street Church, Dr. Brodhead felt the importance of establishing an institution in the city of New-York, which should, in every respect, be equal to the wants and worthy of the growing greatness of the metropolis. The actual originator of the present "University of the City of New-York," was, undoubtedly, the late Rev. Dr. Alexander Gunn, of Bloomingdale. In 1827, he developed his plans to Dr. Brodhead, who at once embarked heartily in the enterprise. Other gentlemen, among whom were the Rev. Dr. Cox, Judge Betts, Chancellor Kent, Mr. Myndert Van Schaick, Mr. Hugh Maxwell, Mr. Eleazer Lord, Mr. Morgan Lewis, etc., were soon associated, and warmly interested in the subject. They had frequent interviews at their respective houses, a memorandum of one of which meetings, on the 23d of September, 1828, at which were present Messrs. Van Schaick, Lord, Maxwell, and Drs. Cox and Brodhead, still exists in the handwriting of the latter. A committee was then appointed to revise and publish the plan for a University, which appears to have been drawn up by Dr. Brodhead. This plan was accordingly revised and matured during the next year, and a prospectus was printed, giving the general scope of the proposed institution, and signed "by order of the Committee, Morgan Lewis, *Chairman*, Hugh Maxwell, *Secretary*." A copy of this prospectus was

published in the New-York daily papers of January, 1830. These preliminary steps led to the foundation of the present University of the City of New-York, which was incorporated by an act of the Legislature passed 18 April, 1831. Among the members of the first council, under this incorporation, were Drs. Cox and Brodhead, and Messrs. Lewis, Betts, and Van Schaick, who had participated in the original movements referred to above.

NOTE B.

But few of Dr. Brodhead's sermons and addresses have been printed. The following list contains the titles of all that are known to exist:

1. An Introductory Discourse, delivered in the Reformed Dutch Church in the City of Philadelphia, October 10, 1813. By Jacob Brodhead, A.M., Pastor of said Church. "*I seek not yours, but you.*" II Cor. XII : 14.

2. A Plea for the Poor. A sermon delivered in the Independent Tabernacle in Philadelphia, on Sabbath evening, 18 December, 1814, for the benefit of the Female Hospitable Society. By Jacob Brodhead, A.M., Pastor of the Reformed Dutch Church in Crown street. "*Plead the cause of the poor and needy.*" Prov. XXXI : 9.

3. A New Year's Memorial for Minister and People. A sermon preached in Crown-Street Church, Philadelphia, 1 January, 1826. By Jacob Brodhead, D.D. "*And this day shall be unto you for a memorial.*" Exodus, XII : 14.

4. A Sermon delivered in the Reformed Dutch Church in Broome street, in the City of New-York, on the 9th of December, 1830, being Thanksgiving Day. By Jacob Brodhead, D.D. "*Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.*" Psalm LXVIII : 19.

5. A Discourse on Education, delivered in the Reformed Dutch Church in Broome street, on Sabbath evening, 30 January, 1831, for the benefit of the Sunday-schools of the Church. By Jacob Brodhead, D.D. "*And these words, which I command thee, this day, shall be in thine heart; and thou shalt teach them diligently unto thy children.*" Deut. VI : 6, 7.

6. An Address Delivered at the Interment of the Reverend Dr. Gerardus A. Kuypers, in the North Dutch Church, New-York, on 1 July, 1833. By the Reverend Jacob Brodhead, D.D.

7. A Sermon Preached in the Central Reformed Protestant Dutch Church, Brooklyn, on Sabbath morning, 27th of July, 1851. By Jacob Brodhead, D.D. "*And this day shall be unto you for a memorial.*" Exodus, XII : 14.

NOTE C.

On the morning of Sunday, the 19th of September, 1813, Dr. Brodhead preached his first sermon to the people of the Crown-Street Church, Philadelphia, from the text: "I am not ashamed of the Gospel of Christ." In his private *memoranda* for that day, he says: "I feel all the responsibility of a pastor. A new church and a new people! Much to do to get things in order; trembling for the issue! What can I do but go to that throne of grace to which I have often resorted and found

help? * * * * I trust that 'I am not ashamed of the Gospel of Christ,' but that to preach it in its plainness will be the business of my life."

Dr. BRODHEAD was installed in the Crown-Street Church on Sunday, 10 October, 1813, in the evening of which day he preached his introductory discourse from the text: "I seek not yours but you," II Corinthians, XII : 14. This discourse was immediately published, by request.

NOTE D.

THE congregation of the Crown-Street Church, in Philadelphia, having erected a new building in a more convenient quarter of the city, Dr. BRODHEAD was very affectionately invited by their pastor, the Reverend Mr. WILLITS, to take a part in the services at its dedication on the 29th of April, 1855. He received this invitation just after his attack of illness in March, and delayed answering it, in the earnest hope that he might be able to attend. He frequently expressed his desire to see his old Philadelphia friends once more, and, at one time, seemed to think that he could gratify his wish. But this was not permitted to him. He accordingly wrote a feeling letter to Mr. WILLITS, which was read by him at the Dedicatory service. After his return to Springfield he frequently asked about that dedication, and listened with great interest to the account of it as published in the journals.

NOTE E.

IN the spring of 1813, Dr. BRODHEAD was very strongly urged by some of the leading members of the congregation which, under the Rev. Mr. BURCH, had been worshipping in the Crown-Street Church, to give up his "excellent situation" in New-York, and come and establish a Reformed Dutch Church in Philadelphia. About the middle of the following June, he received a unanimous call from the consistory. He weighed the subject well. The following is a synopsis of one of his private memoranda. Among his reasons *against* going were: I. His comfortable standing in the Collegiate Church; II. The advantage of ministerial intercourse in New-York, which might be more contracted in Philadelphia; III. God had visibly blessed his labors in New-York; IV. In point of respectability, the Collegiate Church was, perhaps, the first in the whole Dutch Church; V. Most of his friends opposed his going. In *favor* of going were: I. The difficulties in the Collegiate system; II. In New-York, some oppose the use of notes, but not so in Philadelphia; III. The unanimity of the Crown-street people in their call; IV. Under the circumstances that congregation would be one of the most important in the Dutch Church; V. To decline their call might be pernicious to that Church, whereas "my place here, I believe, can be supplied without much inconvenience or difficulty."

After mature deliberation, and under a controlling sense of duty, he determined to accept the call to Philadelphia, and announced his intention to the Collegiate Consistory. That body, on the 20th of August, 1813, passed a very affectionate resolution, regretting his acceptance of the call to Crown street, but agreeing to dismiss him. The Classis of New-York accordingly met on the 31st of August, and dissolved the connection.

NOTE F.

Dr. De Witt in his address (page 15) has referred to some of the clergymen, especially the venerated "Father Eastburn," with whom Dr. Brodhead was on terms of warm friendship in Philadelphia. He frequently preached for his Methodist and Moravian brethren, and was always welcomed heartily to their pulpits. After resigning his last call at Brooklyn, in 1846, he constantly assisted his clerical friends in that neighborhood; and never, indeed, laid aside his ministerial robe until his death. In 1852, after the decease of his wife, he went to reside with his daughter, and for the first time in his life, in the State of Massachusetts. But he did not find himself a stranger in a strange land. The clergymen of Springfield received him as a friend, and respected him as a divine. Among others, may be named the Rev. Dr. Osgood, Rev. R. H. Seeley, Rev. H. M. Field, Rev. S. G. Buckingham, and Rev. H. M. Parsons of the several Congregational churches of that city and its neighborhood, and the Rev. W. S. Child, of the Episcopal Church, whose Christian and most gratifying attentions, always heartily reciprocated, contributed very materially to comfort and cheer him in the evening of his eventful life.

NOTE G.

Dr. Brodhead's earnest and uncompromising attachment to his own Church was too well known to require comment. It may, however, be now stated that when, a few years ago, it was proposed, in some quarters, to change the name of the Church, by omitting from its title the distinctive word "Dutch," he took active measures to defeat the project. The "Circular," on that subject, sent to the several consistories, in January 1854, was the result of his own suggestion.

NOTE H.

In several instances, and especially during his settlement in Philadelphia, Dr. Brodhead was urged to accept calls to fields of labor in other denominations, among which were the Vandewater-Street Church in New-York, and the German Theological Seminary at Carlisle, as stated by Dr. De Witt, in page 16 of his address. All these invitations, however, were steadily declined; although, in the case of the Vandewater-Street Church, their application to him was supported and earnestly pressed by one of his dearest and most valued friends, the Rev. Dr. Robert McCartee, formerly of the Canal-Street Church, and now of Newburgh.

NOTE I.

Dr. Brodhead's children were: Charles Howard, born, 29 July, 1805; died, 6 March, 1813. John Bleecker, born, 11 June, 1808; died, 9 October, 1810. John Romeyn, born, 2 January, 1814. Alfred, born, 9 September, 1815; died, 24 August, 1837. Eliza Van Schaick, born 20 October, 1822; died, 1 October, 1825. Harriet Romeyn, born, 8 August, 1826; married to George M. Atwater.

In this connection, and with reference to the statement by Dr. De Witt, on page 14 of his address, the following extract of a letter from the Rev. Dr. Cornelius D. Westbrook to Mr. John Romeyn Brodhead, dated Kingston, 10 July, 1855, may be of interest:

"Your grandfather's putting his son with the Rev. Abraham Van Horne, in 1794, was the occasion of my being destined for an academical and collegiate course of studies. Domine Van Horne, in looking out for some associate for his new pupil, selected me for that purpose, went to my father, and obtained his consent that his only child should join young Jacob Brodhead in his preparatory schooling. From that time we studied together, got our lessons together, and recited them together, until we graduated at Union College in the year 1801. We came out together, in the ministry in the year 1804, under his uncle the Rev. Dr. Theodorick Romeyn, of Schenectady.

"In addition to what others have so deservedly left on record respecting this faithful and successful minister of Jehovah Jesus, I can say a few things.

"Your father was the youngest of your grandfather's children. He was like Joseph, the *pet lamb* of the aged patriarch; but not like Joseph did he meet with the envy and subsequent hatred of his brothers. They loved, respected, and honored him to the last. I record this to their credit.

"He was in early youth noted for a prominent love of distinction—a reigning desire to appear well before men. He was, accordingly, neat in his person, and in his dress, even to particularity: but all this was regulated and controlled by a strict moral sense and conscientious behavior throughout his whole course. He was, therefore, studious, industrious, prompt, and punctual, throughout his preparatory courses and his ministrations in the churches over which he presided. Never can too much stress be laid upon such qualifications, especially in him who ministers in holy things. These came most powerfully in aid of his warm-hearted piety, and left him at the close of his *active* labors with a popular regard which but very few aged and exempt Ministers have held to the last.

"He owed, under God, much—very much—to your dear mother. Years ago, he acknowledged this to me. She was, indeed, a 'help-meet' for a man of his temperament. Highly intellectual, decided, sincere—exemplarily devoted and ardent in all her domestic, social, and religious relations—she stood by the side of her husband and children, their constant friend, counsellor, and guide. Some of those dear ones she lived to part with, and finally left that affectionate circle by a painful death. I knew her well—and that in early life. She never gave up her domestic duties for fashion: she was true to her friends—and those of her own selection were not many. Her children—their education—and the position of her husband in the Church and the world, these sacred obligations constantly claimed her care and her attention. Her record is on high.

"In the autumn of 1799—before *we* went to College, your grandfather died. On his death-bed, Captain Brodhead sent for my father—his fellow-soldier in the Revolutionary war—and exacted from him the pledge to keep *us* together in our future studies. This engagement was faithfully performed. No two persons in the ministry of the Reformed Dutch Church have been so closely and intimately united as your father and myself."

NOTE K.

The following is from the pen of the Rev. R. H. Seeley, of Springfield, Massachusetts:

"For several weeks before his decease, it was evident that Dr. Brodhead did

not expect to recover, and he signified his wish once more to partake of the sacrament of the Lord's Supper.

"But his friends hesitated, as they could not feel that he was not to regain his health; and it was feared that, in his weak and nervous state, it might be attended with unfavorable effects.

"However, after consultation with his physicians, it was agreed upon, and the appointment was made for the administration of the ordinance at his room on Sabbath afternoon, the 20th of May, 1855.

"Accordingly, at the close of the services in their respective churches, the following clergymen met: Rev. Dr. S. Osgood, Rev. S. G. Buckingham, Rev. H. M. Parsons, and Rev. R. H. Seeley, who—with Mr. and Mrs. G. M. Atwater, and Mr. S. H. Moseley—composed the company who united with Dr. Brodhead in this most interesting act of Christian faith and fellowship.

"At the commencement of the services, it was deemed proper to caution him in respect to the necessity of calmness and composure, that his health might not be unnecessarily jeoparded; and the encouragement that could be gathered from the report of his physicians concerning his symptoms, was also given him. This was done lest his religious emotions should too much elate and excite him, on the one hand, or the thought that it was his last sacrament should possibly depress his mind, on the other hand, and so prove unfavorable to his physical condition.

"This done, the gospel of John, chapter XIV, from 1st verse, was read, and also the institution, from Luke XXII: 14.

"The blessing was then implored and the bread distributed by Rev. Dr. Osgood, and the cup by Rev. Mr. Buckingham, and the occasion, as may well be imagined, was most solemn and interesting. It was good to be there, and the minds of all spontaneously recurred to the scene in that upper room, where the ordinance was instituted, and a few of His ministers received these sacred emblems of his dying love from the hands of the Redeemer himself.

"Though we were without His bodily presence, He manifested himself by most precious tokens, and the religious enjoyment of Dr. Brodhead was evidently most intense. At one time, he could not help giving it expression, and, after a few moments' silent meditation, said to those present: 'Oh! could you but know what raptures I enjoy.' Then, as if on the verge of eternity, and rejoicing in view of heavenly glories, he uttered exclamations of affection, of gratitude, and of praise to God; but suddenly stopping in the midst, as if recollecting the danger to his physical strength, with a most beautiful and striking effort at self-control, he said to himself: 'But cease. *Be still*, my soul!' and immediately was calm as a child in the Saviour's arms.

"After prayer, a few more words of Christian sympathy and consolation were spoken, and the hope expressed that, with our people, we might again have the pleasure of hearing him in our pulpits. He signified his doubt as to the fact, but the satisfaction it would afford him, if such were the will of God; 'for,' said he, 'you know it has been my greatest delight to preach Jesus Christ,' and in tears buried his face.

"The apostolic benediction was then pronounced, and closed one of the most tender, interesting, and religiously profitable scenes I ever witnessed, or expect to witness till earth shall be exchanged for that world where all the servants of God shall meet, and unite in unending and tearless fellowship. R. H. S.

"Springfield, June, 1855."